6: Sauer--28 G-5 (1785-94) 1802 Yakut
116, 272, 824

"Maiden-hair grows in abundance, [RCH: along the Lena River] and is collected, dried, and used by the Cossacks instead of hops. The Yakuti also make use of it occasionally, with juice of berries and water, to drink."

6: Sauer--32-33 G-5 (1785-94) 1802 Yakut
116, 101, 103, 533

"In crossing a very boggy spot our guide [RCH: a Yakut] sung a melancholy song, which was thus interpreted: 'This is the sad spot that was moistened by the tears of the venerable Tshogonnoi. The worthy old man! most skilful in the chace, and the constant protector of his friend. 'Twas here that, unable to support the fatigues of the journey, his companion, his friend, his last horse, fell. He sat down by the side of his last horse, and vented his anguish in the bitterest of tears: Yes, the bitterest of tears; for he never failed in the duties of a Sochalar (1). He never deserved to weep. [33](The

1. The Yakuti call themselves Socha, and the singular is Sochalar.

third day he was relieved by a traveller and assisted home).' The name of the place is Tshogonnoi Utabyta (the tears of Tshogonnoi)."

6: Sauer--46 G-5 (1785-94) 1802 Yakut
116, 361, 461, 262

"This neighbourhood [RCH: along the Amicon River] contains, within the circumference of 30 versts, about 20 inhabited Yakut huts. The face of the country is moderately level for about 90 versts, interspersed with meadows and groves of larch, poplar, asp, birch, and alder, with underwoods of black and red currants, dog-rose, and raspberry. The situation is well calculated for the Yakuti; for, placed beyond the reach of intruding visitors, they pass their time in savage indolence, and, like the bears, their neighbours, are only roused from their lethargy by the absolute calls of nature, when they prowl about in quest of animals. The verges of the mountains that bound the plain are infested with bears, lynxes, wolves, foxes, elks, deer, hares, squirrels, and some sables. The meadows support their immense numbers of cattle and horses, and the rivers and lakes abound in fish and wild fowl; so that a trifling effort is sufficient to supply every want that they are sensible of."

6: Sauer--53 G-5 (1785-94) 1802 Yakut
116, 439

"On the 13th we arrived at three inhabited Russian isba's [RCH: Russian houses] on the river Uyandina, near its discharge into the Indigirka, about the latitude 67°45′, and longitude 148°35′. These people carry on a trifling trade with the wandering Tungoose, and the Yakuti, that go in quest of mammont's husks, giving in return dried fish, and flour, with some articles of dress and ornament."

6: Sauer--85 G-5 (1785-94) 1802 Yakut
116, 226, 251

"Of the neighbouring Yakuti [RCH: near Svedne Ostrog] we sent to request a supply of horses to convey us to Yakutsk, with the earliest winter roads. The inhabitants were, for the greater part, at their autumnal fishing huts on the river Euxeva, 40 versts up the Kovima, when we arrived; but returned a few days after with a plentiful supply of fish, berries, roots &c.

On the 20th September the river was frozen over; and on the 22nd, the inhabitants made a kind of dam nearly across, by sticking poles upright quite close together, only leaving openings for inserting nets and wiers, to catch a winter's supply of fresh fish.

The nets were examined twice a day, and generally found well stocked with nelma, muksoon, omul, and seld (a kind of herring), a few stirled also were now and then caught; and these were thrown on the ice to freeze, the only method adopted to preserve them."

6: Sauer--109 G-5 (1785-94) 1802 Yakut
116, 101, 171, 173

"The nation known among the Russians by the name of Yakuti call themselves Socha, and say that they came originally from the south. A nation of Mongals inhabit the district of Krasnoyarsk, extending to China, who also call themselves Socha, and speak the same language as the Yakuti. These relate the following story of their migration."

6: Sauer--109-110 G-5 (1785-94) 1802 Yakut-1-2
116, 171, 173

"The Toyon (i.e. Chief) Omogai Bey, with all his tribe and cattle, left the fertile plains situated to the west of the lake Baical, or Baighal, to make way for a more powerful horde; retreating to the grassy meadows between Irkutsk and the river Lena, now known by the name of the Buratski Step. Here he resided some years, probably at continual strife with the Burati; for he was compelled to fly from their fury, availing himself of the decreasing moon, at which time the Burati never attack their enemies. Omogai crossed the Lena, at a spot between where Katshuga and Vercholensk now stands. He kept close to the river, making resting-places where he found pasture for his cattle, until he arrived at the estuary of the Olekma. In this neighbourhood are meadows affording plenty of grass, the rivers are abundantly stored with fish, and the woods replete with wild beasts. He might, indeed, have found places equally eligible before he came so far to the north; but these were the resort of the Tungoose, and he would have exposed himself to their depreda-[110]tions; for the Asiatic tribes, as well as those of America, were inveterate enemies to each other, and skirmishes were the sure consequences of meeting in their hunting parties: even now these frequently happen. While Omogai was in this situation, two of his hunters fell in with a man of their own race, who was called Aley, or Eley, and had made his escape from the Burati. They took him to Omogai's who employed him as his labourer. His remarkable strength, skill, and activity, soon recommended him to Omogai's particular notice, and

6: Sauer--109-110 G-5 (1785-94) 1802 Yakut-2
116, 171, 173

he was entrusted with the management of some excursions. The astonishing success that attended all his enterprises, induced Omogai to make him overseer of all his tribe and effects, which latter were considerably increased by the prudence of Aley's management; and, in consequence of this increase, the chief was obliged to extend his possessions to the vicinity of the present town of Yakutsk and the opposite plains."

6: Sauer--110-111 G-5 (1785-94) 1802 Yakut-1-2
116-173, 619

"Omogai, [RCH: the old chief who had led his Yakut-speaking tribe from Lake Baikal to Olekma] who had a daughter by his wife then living, and a young woman whom he had adopted, was old, jealous, and dreaded the effects of Aley's [RCH: the young successor to the chief] power. He observed, that all his tribe esteemed Aley to adoration; for they supposed him to possess supernatural powers, and attributed his continual good fortune and success to the immediate influence of spirits. This made him uneasy; and, with a view of securing his possessions and his name, he offered Aley his daughter in marriage. Aley now avowed himself a Shaman, and assumed the powers of divination. He told Omogai, that his daughter would never have children, and therefore he would not take her; but demanded the young woman that the chief had adopted, with whom he should have a numerous family. The mother violently opposed this union, but Omogai at length consented. Aley's life was soon rendered very unpleasant by the persecution of the mother and [111] daughter; but, having received very liberal presents from Omogai at the time of obtaining the eldership of the tribe, and as rewards for his careful management not only of cattle and horses, but also of men and women labourers, he was in possession of independent wealth; and therefore retired, with Omogai's consent, two days' journey from his habitation, and established himself on the plains 18 versts north-west of the present town of Yakutsk, by the side of a branch of the river Lena, now dry. Here he remained till the death of his benefactor, when the greatest part of the tribe

came over to him. Aley, who was now become extremely powerful, is reported to have had 12 sons and several daughters (Ghanghalas, or Chanhallas), the eldest of whom was the founder of the Ghanghalaski tribe. The remaining history of Omogai's wife and daughter I have not been able to learn; but the tribe is now known by the name of Batulinsk. It is said to be about 300 years since Omogai migrated hither.

The Batulinski tribe was afterwards increased by a number of the Chorintski Burats; but the time of their union is unknown. I am inclined to think that their language was different; for if a Yakut be not immediately understood by his brethren, he expresses his dislike to repeat the sentence, by saying, 'I spoke not with the tongue of a Chorintski.'"

6: Sauer--111 G-5 (1785-94) 1802 Yakut
116, 101

"They know not whence they obtained the name of Yakut, but call themselves Socha in the plural, and Sochalar in the singular; I attribute the name to the founder of the town of Yakutsk, or to the name of the discoverer of these people; for Yakutoff is no uncommon name among the Cossacs in the government of Irkutsk."

6: Sauer--111-112 G-5 (1785-94) 1802 Yakut
116, 174, 578

"The first intelligence that Russia obtained of these people was in 1620, when they were discovered by the Cossacs that inha-[112]bited the Mangazey. At that time they were divided into many tribes; and the dissensions that existed among them contributed to their being subdued."

6: Sauer--112 G-5 (1785-94) 1802 Yakut
116, 175, 619

"Millach is the first chief reported to have gone over to the Russians. He had a small tribe, which separated from the Ghanghalaski, under the charge of the chief Tygin. Millach inhabited a hill on the eastern shores of the Lena 60 versts below Yakutsk, called Tshebedal. He supplied the Russians with food, and gave them 40 archers to subdue Tygin and his tribe, which was accomplished on Tygin's falling in the field. Tribute was collected in 1630, and in 1632 the first ostrog [RCH: fortress] was built among them on the mountain Tshebedal, but afterwards removed to the place where the town now stands. Millach's tribe is now known by the name of Namski Ulus, or Our Tribe, a name given to it by the Russians."

6: Sauer--112-113 G-5 (1785-94) 1802 Yakut-1-2
116, 161, 178, 651, 177, 65 Russia
636. 65

"Their number is computed at Yakutsk to be 50,000 males; but I am inclined to think that they are not so numerous; and my reasons are these: They say themselves, that in 1780 they were more numerous than they are now, much better circumstanced, and in an increasing state. At that time they had only one Commander and his Assistant. (1)

1. I am here induced to remark, that before the Empress Catherine II established governments and courts of justice throughput the empire (1782), all these distant towns and districts were governed by a voyavod and his secretary, and Cossacs were sent among the tributary tribes to enforce the imperial mandates. On the establishment of the government, every town had its mayor and different courts of justice allowed; so that there now exist many towns in these remote parts, where the inhabitants consist of government people only.

Upon the Socha chiefs bringing their annual tribute, they always observed the custom of shewing their particular attachment, by making these gentlemen a [113] trifling present of furs, horses, and cattle, and supplying their table with flesh, fish, milk, and butter, and also with wild fowl. Considering their immense possessions, and the cheapness of all the articles, these presents were never felt as of any consequence by the

individuals who made them. At present, however, their stock is considerably diminished, not amounting to one tenth part of what it was. Instead of having only the voyavod and his secretary to deal with, they now know not how many commanders they have to pay their respects to. A commandant, a captain of the district, a director of economy, judges of the different courts of justice, with their secretaries and dependants, and other officers, are occasional travellers among them; beside which, they complain of numberless exactions according to the arbitrary will of their superiors, only authorised by their own presumption.

These circumstances undoubtedly discourage the activity of the Yakut, who no longer endeavors to procure wealth, because it is the likeliest means of making him the object of persecution. Thus property, tranquillity, and population decrease. The princes or chiefs dwelling near towns acquire their luxuries, and oppress their dependant tribes to procure wine and brandy in addition to their koumis: this was never known among them till the year 1785. I will farther add, that in 1784 the district of Gigansk produced 4834 tributary natives; but in 1789 their number amounted only to 1938. Mr. Bonnar, the captain of the district of Zashiversk, told me, that the tributary nations in his circle amounted to only half the number that they were five years ago and that these were very poor indeed."

6: Sauer--113-114 G-5 (1785-94) 1802 Yakut
116, 161, 464, 591

"To my certain knowledge, upwards of 1500 Yakuti are hired as labourers by the inhabitants of the town of Yakutsk; their wives dwell with the tribes, and do not see their husbands for years. However, I have some other [114] reasons, which will be mentioned hereafter, to account for the decrease in the population of this nation."

6: Sauer--114 G-5 (1785-94) 1802 Yakut
116, 556

"Of the first huts about the river Newya, near Olekma, and all along the river Lena to its estuary, the inhabitants are in indigent circumstances; as are also those of the Ochot, Amicon, Momo, Indigirka, Alasey, Kovima, and Jana, who select such plains as afford food for their cattle; while the mountains are the places of resort of the Tungoose. The Yakuti that inhabit the Vilui, Aldan, Ud, and all the intervening plains, are immensely rich in cattle."

6: Sauer--114 [2] G-5 (1785-94) 1802 Yakut
116, 141, 178, 511, 556

"There is perhaps no nation in the world that can exhibit a greater variety with regard to size. The affluent, whose dwellings are situated about the meadows on the south side of the Virchoyanski chain, are from five feet ten inches to six feet four inches high, well proportioned, extremely strong, and very active; while the indigent inhabitants of the more northern parts are in general below the middle size, indolent, and of an unhealthy complexion, evidently stunted by the badness of their food, the severity of the climate, and the want of proper cloathing. Their wealth consists in horses and horned cattle: The private property of no individual at this instant exceeds 2000, all species included; formerly, numbers of them possessed 20,000, according to their own testimony..."

6: Sauer--114-115 G-5 (1785-94) 1802 Yakut
116, 326

"With regard to their capacity of supporting themselves, they are independent. Their only necessaries are, a knife, hatchet (or palma), flint and steel, and a kettle; and with these articles the all-providing hand of God sufficiently supplies them, and capacitates them to furnish the other tribes. From the iron ore of the [115] Vilui they make their own knives, hatchets, &c. and of such temperature as baffles the more enlightened art of the Russians. This ore may be called native iron, from the little trouble they have in preparing it. Every utensil and article of dress they make themselves."

6: Sauer--115 G-5 (1785-94) 1802 Yakut
116, 262, 484

"In their roving parties, on the chase or travelling, they only take with them a scanty supply of koumis, depending on chance for the rest; and should their pursuits prove unfortunate, they find their food in the inner bark of the pines and birch-trees, or the different edible roots. Squirrels are very good eating, but their favourite food is the whistling marmot."

6: Sauer--115-116 G-5 (1785-94) 1802 Yakut
116, 771, 776, 821, 825

"The Socha regard themselves as in a perfect state of demonocracy. In general conversation, they call God, Tanghra; a church, Tanghra Dshi, God's house; and Sundays, Tanghra Kuin, God's day. I could not obtain any explanation of the attributes of Tanghra. Those of other gods they explain as follows:

Aar Toyon (the merciful chief) : To him they attribute the creation, and suppose him to have a wife, whom they call Kubey Chatoon (shining in glory): they are both all-mighty. --Another god, named Wechsyt (the advocate), carries up their prayers, and executes the resolutions of the godhead: Wechsyt, they say, used frequently to appear among them, and still continues now and then to shew himself, assuming the form of a white stallion, or different birds, from the eagle to the cuckoo. --Shessugai Toyon (the protector): he intercedes for them, and procures all desirable things, as children, cattle, riches, as well as all good and com-[116]fortable things: his wife they call Aksyt (the giver). --These are their benevolent gods; and I may add to the number a being which they adore in the sun: to these they offer sacrifices only once a year."

6; Sauer--116 G-5 (1785-94) 1802 Yakut
116. 372

"They attribute a particular being to the fire, and constantly offer sacrifices, supposing him equally possessed of the powers of good and evil."

6: Sauer--116[2] G-5/ (1785-94) 1802 Yakut
116, 756, 776, 822, 825

"Their malevolent spirits are very numerous; for they have no less than 27 tribes or companies of aërial spirits: their chief they call Ooloo Toyon: he has a wife and many children: Sugai Toyon (the god of thunder)is his minister of immediate vengeance (Sugai is hatchet): the rest they distinguish by the names of different colours. Cattle and horses are sacred to the different spirits whose colours they bear. They also reckon eight tribes of spirits inhabiting Mung Taar (everlasting misery). Their chief is called Asharay Bioho (the mighty): these have wives, and the cattle sacred to them are quite black: their departed shamans are supposed to unite to these. They are in great dread of another evil goddess, whom they call Enachsys (cowherdess): she damages the cows, inflicts disorders on them, destroys calves, &c. and is frequently honoured with offerings to be propitious to their stock."

6: Sauer--116-117 G-5 (1785-94) 1802 Yakut
116, 231, 415, 273, 796

"Their holidays commence with the month of June, and last about 15 days. The mares having cast, a short time is allowed the colts to suck, that they may acquire strength; they are then tied up, or pent in coops about the hut, to prevent their sucking at will; which is only allowed twice a day, when the mares are milked. The milk is collected in symirs, or large leather buckets formed like a bottle, wide at bottom, and narrow at the top, each [117] containing about an anker; into this a small piece of the stomach of a calf or colt is thrown, and some water mixed with it. It is then kept in constant agitation by a broad-ended stick, until it ferments, and acquires an agreeable acidity, which is very nourishing; and if taken in great quantities, it has an intoxicating quality. Of this drink, which they call koumis, every one collects as much as he can; and some of the chiefs obtain more than 500 ankers of it. A day is then fixed upon by each chief to consecrate his stock, which is performed as follows: [RCH: see category 116, pp. 117-119]."

6: Sauer--117 G-5 (1785-94) 1802 Yakut
116, 342, 554, 574, 756, 796

"A summer hut is built of thin poles of a conical form, covered with the inner bark of birch, on some extensive meadow. It is ornamented inside and out with branches of the birch-tree, and a hearth is made in the centre. Relations and acquaintances are invited to the banquet; but all guests are welcome of every nation indiscriminately. The magicians take the head seats; others are seated according to the estimation of their seniority. (1)

1. Years do not secure the title of senior, (Oghonior,) which is the greatest term of respect that the Socha know. Magicians have it, and all such as are capable of advising the proper means to be adopted to secure success to such public and private concerns as are virtuous and good."

6: Sauer--117-118 G-5 (1785-94) 1802 Yakut-1-2
116, 756, 782, 796, 823

"When the hut is full, the elder shaman rises, and commands one of the Socha that he knows to be qualified (namely, that has not seen a corpse within the month, and that has never been accused of theft, or bearing false witness against any body, which defiles them for ever, and renders them unqualified for this sacred and solemn task) to take a large goblet, called a tshoron, which is used to drink out of on solemn occasions, and fill it with koumis out of the first symir; then to place himself before the hearth, with his face to the east, holding the tshoron to his breast about [118] two minutes. He then pours koumis three times on the hot embers, as an offering to Aar Toyon. Turning a very little to the right, he pours three times to Kubey Chatoon; then to the south he offers in the same manner to each of the benevolent gods. With his face to the west, he pours three times to the 27 tribes of aërial spirits; and three times to the north to the eight tribes of the pit, and to the manes of their departed sorcerers. After a short pause, he concludes his libation by an offering to Enachsys the cowherdess. The sorcerer then turns the man with his face to the east, and commences a prayer aloud, thanking the godhead for all favours received, and soliciting a continuance of their bounty. On concluding his prayer, he takes off his cap, with which he fans himself three times, and cries out aloud, 'Oorui!' (grant) which is repeated by all present. The elder shaman then, taking the tshorón, drinks a little, and hands it to his brethren of the same order; from whom it passes to the company as they sit, except such as are

defiled. Women are not admitted into the hut; nor are they, or the disqualified, allowed any of the koumis out of the first symir, which they call sanctified, as possessing the power of purifying and strengthening in a divine sense."

6: Sauer--118-119 G-5 (1785-94) 1802 Yakut
116, 273, 796, 526, 562, 555

"[RCH: in the koumis festival] They all now go out of the hut, and seat themselves on the strewed branches of birch, in half circles fronting the east. All the symirs [RCH: leather buckets] are carried out, and placed between the branches of trees stuck in the earth, and they commence drinking; every crescent having their symirs, tshoron, [RCH: large goblets] and presiding shaman, who fills the goblet, and pushes it about with the course of the sun. The quantity that they drink is incredible. Tournaments now begin, wrestling, running, leaping, &c.; and if any one carry off the prize in all the achievements, he is esteemed as particularly favoured by the deities, and receives more respect and [119] credit in his testimony than falls to the lot of a common man. When the ceremony is finished, they mount their horses, forming half circles, drink a parting draught, and, wheeling round with the sun's course, ride home. Women attend, and form parties among themselves at some distance from the men, where they drink, dance, &c."

6: Sauer--119 G-5 (1785-94) 1802 Yakut
116, 562, 756

"MAGICIANS, OR SHAMANS.

Men and women are both admitted to this order; but very few of the latter, as particular circumstances attending their birth or infancy can alone authorise their inauguration. Young men are instructed by an old professor, who accompanies them by day and night to the most solitary parts of the woods; shews them the favourite spots of the spirits of the air, and of the pit; and teaches them to cite their appearance, and claim their influence. I have heard most wonderful relations of their power, even from the Russians; but, notwithstanding I have seen their enchantments or incantations many times, I never could discover any of their feats equal to that of a common conjurer in England."

6: Sauer--119-121 G-5 (1785-94) 1802 Yakut-1-2
116, 755, 782, 776

"When a sick Socha sends for a shaman to appease the wrath of the evil spirits that torment him, the sorcerer takes a switch, ties a few hairs from the mane of a horse to the end of it, walks and jumps about the sick person, waves his switch, and conjures the demons to appear and relate the cause of their tormenting him, and how they are to be appeased.

After some time has passed in this invocation, he starts, pretends to see the spirits, and, listening to their admonition for some [120] time, turns to the patient, and tells him whence the spirits came; that it was with a view of destroying him, but that they might be induced to accept as a sacrifice, instead of him, a fat mare or a cow, mentioning the particular colour. This is immediately procured; for whoever has one answering the description readily gives it.

The offering being procured, the shaman dresses himself in full form, walks with his switch to the possessed, embraces him, and commands the demons to leave him; then, rising in great agitation, he suddenly springs upon the offering, raving and shouting as much as he possibly can: the beast now starting, and being restless, is a proof of the pain that it endures from the demon.

The following morning the sacrifice is led to the place appointed, which is always on a rising ground at the entrance into a wood. Four poles are driven into the ground, on which they erect a stage covered with twigs, wheron the offering is slain and skinned.

The flesh is dressed and eaten on the spot; the bones collected, wrapped up in the twigs that were on the scaffold, put inside the skin of the animal, and stuck at the top of some tree on the spot: if the sacrifice was to the aërial spirits, the head is directed upwards; if to the spirits of the pit, the head is looking downwards. The sorcerer then, arrayed in his magic robes, takes his tambour, and begins his formal spells; beating his tambour, raving, jumping, and using an unintelligible jargon in the most extravagant manner; his long hair hanging over his face, he conjures the spirit of the sacrifice to its demons, and the demons to their proper place of retirement; seems, several times during his incantations, to faint, during which paroxysms he receives the inspired power of prognosticating the fate of the diseased, and the day either of his restoration to health, or of his death. If [121] he prove mistaken, it is not regarded as arising from want of skill, but the unacceptableness of the sacrifice, which is occasionally renewed till he dies or recovers.

If a shaman acquaints any family that some demon is intent on inflicting a punishment, offerings are made to avert the evil; not of live beasts, but the rich skins of animals, which are hung up in a conspicuous part of the hut, and buried with the owner when he dies."

6: Sauer--121 G-5 (1785-94)1802 Yakut
116, 292, 756, 534

"The magician's [RCH: the shaman's] dress is a leather jacket, with sleeves from the shoulder to the elbow; along the outer seam, long slips of leather are sewn, as also round the bottom, hanging to the ground. The jacket is covered with iron plates, and pieces of iron and brass hanging, which makes a dismal noise while he is leaping about and beating his tambour. He has also a piece of leather, like a long apron, reaching from his chin to his knees, tied before, and ornamented in the same manner. His tambour is very large, and also ornamented in the edges and cross bars with iron and brass; and his stick is covered with the skin of some short-haired animal. He also wears, at the commencement of his incantations, a fur cap; but this he throws off almost as soon as he begins his magic spells."

6: Sauer--121-122 G-5 (1785-94) 1802 Yakut-1-2
116, 805, 821

"The year they call gil, and divide it into four seasons, saas, (spring), soyin (summer), kuisan (autumn), and kisun (winter). A month they call ooi; of these they have 12 in the year, of 30 days, adding a supplemental moon for the deficiency every sixth year. Their months are named as follow: [122]

Besia	Budding month	May
Otti	Hay ditto	June
Ottershachia	Hay forks stacking	July
Tierdinnai	Fourth	August
Bessinnai	Fifth	September
Altidnai	Sixth	October
Settinnai	Seventh	November
Oksinnai	Eighth	December
Tochsinnai	Ninth	January
Ollunnai	Tenth	February
Koluntutor	Stallion	March
Bussustur	Thawing	April

They have no specific name for the supplemental month every sixth year.

They know the time of night by the situation of the great bear and the polar star: the former they call araghas solus.

Of the appoaching seasons they judge by the following phenomenon. If the pleiades, which they call oorgel, appear before the moon when seven days old in the month of January, they expect spring to commence in the beginning of April; if when nine days old, at the end of April; but if this happens on the tenth day, they expect a late spring, and begin to be very saving of their fodder."

6: Sauer--122 G-5 (1785-94) 1802 Yakut
116, 804

"They reckon distance by time; and 30 or 40 versts, according to the goodness of the roads, make a day's journey."

6: Sauer--122-123 G-5 (1785-94) 1802 Yakut
116, 153, 685, 674

"I have not traced any atrocious vices among the Yakuti or Socha. Robberies are seldom committed; sometimes, indeed, [123] they lose cattle; but this I believe to be more the effect of their straying than their being stolen, as detection is almost certain; for they have an astonishing memory, and relate all their losses at every public meeting, as weddings, &c.; and if any one has in his travels seen such a beast as is described, he relates where and when: thus they are traced, and the punishment is, not only restoration to the party injured, but the thief is compelled to make good all the losses of the other Yakuti during the year, whether he has stolen the property or not."

6: Sauer--123 G-5 (1785-94) 1802 Yakut
116, 685, 695, 825, 756

"If an accusation be laid against any by his companion, of having stolen and eaten or killed cattle, he must either pay for the same, receive a flogging (which is very disgraceful), or take an oath of his innocence; and, should an innocent man be accused, he will, in general, rather pay for them than take the stipulated oath, which is administered with the following ceremony:

A magician [RCH: i.e., the shaman] places his tambour and dress before the fire, the embers of which are burning. The accused stands before it, facing the sun, and says: 'May I lose during my life all that
'man holds dear and desirable, father, mother, wives, children,
'relations; all my possessions and cattle; the light of the sun,
'and then my own life; and may my spirit sink to eternal mi-
'sery (mung taar), if I be guilty of the charge laid against me!'
The magician throws butter on the hot embers; the man accused must then step over the tambour and dress, advance to the fire, and swallow some of the exhaling smoke from the butter; then, looking to the sun, say, 'If I have sworn false, deprive me
'of thy light and heat.' Some of the tribes close the ceremony by making the accused bite the head of a bear; because they allow this beast to have more than human wisdom, and suppose that some bear will kill the aggressor."

6: Sauer--124 G-5 (1785-94) 1802 Yakut
116, 156, 181, 557, 888, 623

"They are very revengeful of insults; nay, even entail revenge on their progeny: or do they ever forget a benefit received; for they not only make restitution, but recommend to their offspring the ties of friendship and gratitude to their benefactors. They are very obedient to their chiefs and oghoniors, [RCH: senior members of the group; see catagory 116, p. 117, footnote] and shew their attachment by frequent visits and presents. They are extremely hospitable and attentive to travellers, especially to such as behave with a degree of good nature, and very inquisitive and intelligent; for they ask questions freely, and answer any without embarrassment or hesitation. They are anxious to secure friendship and a good name, and seem to study the dispositions of such as may be of service to them, to whom they are liberal in presents, and even in flattery. They deliberate in council on all matters of public concern, as the course to be taken by each in the chase, &c. The oghoniors are surrounded by the rest, and their advice is always taken. I have never seen an old man contradicted or opposed, but always as implicitly obeyed as a father of a family. A young man ever gives his opinion with the greatest respect and caution; and even when asked, he submits his ideas to the judgement of the old."

6: Sauer--124[2] G-5 (1785-94) 1802 Yakut
116, 147, 164, 756

"The Yakuti are a healthy and hardy race, bear the extremes of heat and cold to an astonishing degree, and travel in the severest frosts on horseback, frequently suffering much from hunger; they are, however, subject to rheumatic pains, boils, the itch, and sore eyes; and great numbers were carried off in 1758 and 1774 by the small-pox and measles: the shamans are their doctors."

6: Sauer--125 G-5 (1785-94) 1802 Yakut
116, 342, 574, 823

"They always take care that the doors of their huts shall face the east. The fire-place is nearly in the middle; the back of the chimney towards the door, and a free passage quite round it. The sides of the hut are furnished with benches and small cabins, which serve for sleeping places. The bench extends about four feet into the hut, where the inhabitants sit. The men keep the south side, and the women the north. Except the hostess, no woman may give any thing to eat or drink to a male stranger before the fire-place, but must walk round the chimney to present it."

6: Sauer--125 [2] G-5 (1785-94) 1802 Yakut
116, 264, 372

"They never wash any of their eating or drinking utensils; but, as soon as a dish is emptied, they clean it with the fore and middle finger; for they think it a great sin to wash away any part of their food, and apprehend that the consequence will be a scarcity. Their earthen vessels they keep extremely clean, because they can make them so by burning, in which case the fire accepts the remains that adhered to the sides. Before they begin to eat any thing, they throw a small spoonful into the fire as an offering of thanks."

6: Sauer--124-125 G-5 (1785-94) 1802 Yakut
116, 825, 787

"They are extremely superstitious, and almost every tribe has its object of veneration, but not of worship, as the eagle, the swan, the stallion, &c. Ravens, crows, and cuckoos, are ominous birds; if these perch near their huts, they dread some misfortune, which [125] is only to be averted by shooting the bird. Eagles and large birds of prey are, on the contrary, the foreboders of good."

6: Sauer--125 [3] G-5 (1785-94) 1802 Yakut
116, 551, 556, 768, 776

"The rich are esteemed to be under the protection of the gods; but the poor are rejected as forsaken, and only protected by their relations, or obliged to hire themselves out to work. Every Yakut bears two names, and is never called by the right, except in cases of necessity; thus they think they evade the search of the evil spirits bent on tormenting them. They never mention the dead, except allegorically, and leave the hut to ruins wherin any one has expired, thinking it the habitation of demons."

6: Sauer--126 G-5 (1785-94) 1802 Yakut
116, 756, 782, 789, 842

"Travelling with Captain Billings to the river Mayo, I observed the following offering in the hut of Surtuyea Birdugin, an unchristened prince or chief, to Shessugai Toyon and his wife Aksyt, for the blessing of children, called Ogo Oyetto, the child's nest. It was a horse-hair cord tied round the chimney, leading to the sleeping place of the host and hostess, ornamented with bunches of horse hair. Two round pieces of the bark of birch, to represent sun and moon, suspended; also the representation of a stallion and a mare formed out of the bark, and a few wooden dolls dressed. The cord was fastened to the post at the head of their bed, where was placed a wicker basket with moss and fur at the bottom; and on a little table in the basket was set a very small wooden bowl, containing boiled flour; all of which was placed by a shaman with great magic ceremony. The prince has three wives, and was married 15 years without having had any children before this offering was made; but afterwards each of his wives bore their share of children, and he has now six sons and daughters. This account was related to Captain Billings and me in the presence of Mr. Hornossky, the captain of the district of Yakutsk, by the prince himself: each wife has her separate dwelling some miles distant from either of the others; and a similar offering is placed in each of their huts."

6: Sauer--126 [2] G-5 (1785-94) 1802 Yakut
116, 551, 844, 851

"At the time of parturition, the husband is called, and two skilful women in his presence assist the delivery. If a son be born, a fat mare is killed on the third day; all the neigbours are invited to supper; the child is rubbed all over with fat, and a name given to it, --the more insignificant the better, for an elegant name would entice the demons to be continually about it. No ceremony is observed if the child be a daughter."

6: Sauer--127 G-5 (1785-94) 1802 Yakut
116, 585, 756, 583

"The ceremony of buying a wife is extremely formal and tedious. A young man who wishes to marry sends his friend to ask the consent of the bride's father, and what kalym (purchase) he demands; that is, how many horses and cattle, as also the quantity of raw meat, horse flesh, and beef, that he requires for treats and feasts: this they call kurim; half of the quantity is always given in presents to the bridegroom by the bride's father, and is called yrdy. The daughter's inclinations are always consulted; and, if she does not object, the kalym and kurim are stipulated."

6: Sauer--127-128 G-5 (1785-94) 1802 Yakut
116, 585, 756

"The bridegroom kills two fat mares, dresses the heads whole, and the flesh in pieces, and goes with three or four friends to the father of the bride. On his arrival at the hut, one of his friends enters and places one of the dressed horses' heads before the fire, and returns to his companions without speaking a word. They then all enter the hut, and, a sorcerer being placed opposite the fire, the bridegroom kneels on one knee with his face towards it, into which butter is thrown; he then lifts up his cap a little, and nods his head three times without bowing his body. The sorcerer pronounces him the happy man, and prophesies a succession of happy years, &c. Then the bridegroom rises, bows to the father and mother, and takes his seat opposite the bride's place, but keeps silent. The meat is then brought in, and the father of the bride distributes it among his own friends, but kills a fat mare to treat his new guests. Supper being over, the bridegroom goes to bed; the bride, who has not been present, is conducted into the hut and to his bed by some old woman, and they sleep together; sometimes, however, the bride does not appear at the first visit. In the morning, the friends return home; [128] but the bridegroom remains three or four days. A time is now fixed for the payment of the kalym, either at the new or full moon."

6: Sauer--128-129 G-5 (1785-94) 1802 Yakut-1-2
116, 585, 591

"The kalym and kurim [RCH: purchase and bride-price] are then carried, without any ceremony, and delivered in the presence of many friends, who are feasted, and the bridegroom remains again three or four days, and fixes a time to receive the bride at his own dwelling, which must be new built on purpose, and this also at the new or full moon. All her relations, male and female, with friends and neighbours, sometimes more than a hundred, accompany the bride with her father and mother, taking with them eight or ten symirs full of melted butter, and the dressed meat of three fat mares. They go to the new hut prepared for them; three men are sent to the bridegroom in his old hut, and the greatest drinkers are chosen for this purpose. On entering, the first says, 'We are come to see your dwelling, and to fix posts before your door.' They then kneel on one knee before the fire. An ayach (1) is filled with koumis, and handed

1. An urn-shaped wooden vessel with three legs, which contains from two to four gallons.

by two men to the three kneeling, each of whom empties an ayach at three draughts. They then rise and go out, all the company saluting them with one cheer. Three others enter; the first with nine sables, the second with nine foxes, and the third with 27 ermine skins: these they hang on a peg in the chief corner of the hut, and retire.

6: Sauer--128-129 G-5 (1785-94) 1802 Yakut-2
116, 585, 591

Then a number of women conduct the bride, her face being covered with ermine skins, to the hut; the entrance has a wooden bar placed across it, but of no strength, which the bride breaks with her breast, and enters the hut. She is placed before the fire, holding her hands open before her, into which seven pieces of sticks are put; as also several pieces of butter, which she throws into the fire. The shaman pronounces a blessing; she then rises, and is again con-[129]ducted, with her face concealed all the while, to the new hut, where the cover is taken from her face. The bridegroom enters, and feasts his guests two days; then presents all his relations with cattle, over and above the kalim; which is, however, returned, on paying their formal visits, perhaps a year or more afterwards."

6: Sauer--129 G-5 (1785-94) 1802 Yakut
116, 595

"Polygamy is allowed, and some have six wives; but the first is respected by all the rest; they dwell in separate huts; and in case of bad conduct they are returned home, and the greatest part of the kalim [RCH: bride-price] is given back. This, however, very seldom happens: I have not been able to hear of a single instance."

6: Sauer--129[2] G-5 (1785-94) 1802 Yakut
116, 764, 756, 823

"The corpse is first dressed in the best apparel of the deceased, and stretched out; the arms tied tight round the waist; then inclosed in a strong box, with the knife, flint, steel, and tinder; also some meat and butter, 'that the dead may not hunger on the road to the dwelling of souls.' A shaman presides; the wives and relations accompany the procession to a certain distance; the favourite riding-horse of the deceased is saddled and accoutred, with hatchet, palma, kettle, &c. and led to the place of interment, as is also a fat mare. Two holes are dug under some tree; then the horse is killed, and buried in one, while the corpse is laid in the other. The mare is killed, dressed, and eaten by the guests; the skin suspended on the tree, under which the body lies with the head to the west. The shaman takes his tambour, and invokes the demons to let the spirits of the departed rest in peace, and finishes the ceremony by filling up the grave. A shaman is buried with the same ceremony, and his tambour with him."

6: Sauer--129-130 G-5 (1785-94) 1802 Yakut
116, 587

"If an elder brother die, his wives become the property of the [130] younger; but if a younger brother die, his wives are free; yet they seldom marry again, except they be very poor."

6: Sauer--130 G-5 (1785-94) 1802 Yakut
116, 291, 171, 515

"Their dress is much more complete than that of the Tungoose; and the more wealthy among them wear a cloth coat lined and trimmed with fur, with tight and well made pantaloons; but their boots are ill shapen. The women dress very like the Tungoose, but are in general not so clean or sprightly."

6: Sauer--130 [2] G-5 (1785-94) 1802 Yakut
116, 221, 251, 411, 224

"About the 25th of June, at the conclusion of their holidays, they commence their summer occupation by collecting a great supply of the inner bark of the pine and birch, which they dry on racks in their huts: hay-making and fishing then occupy the time till berries are ripe, when they collect an immense quantity, and boil to preserve them. In the beginning of October they kill their winter stock of cattle for food, and let it freeze, which preserves it fresh and good; of course they save so much hay. In October and November they catch fish under the ice. Toward the end of the latter month, they go out on the chase: for wolves and foxes they place in their tracks poisoned baits of corrosive sublimate, which they call sullima, and also of nux vomica (Tshillebucha); besides having traps set, spring bows, &c. They are very expert archers, and have a plentiful supply of arrows in their quivers."

6: Sauer--130 [3] G-5 (1785-94) 1802 Yakut
116, 462

"The women make all their cloathing, look after the cattle, milk the cows and mares, chop wood, dress food, &c."

6: Sauer--131 G-5 (1785-94) 1802 Yakut
116, 517, 533, 535

"They have no amusements beyond feasting, eating, and drinking. Sometimes, indeed, the women dance, which, however, is only forming a ring, and walking round with the sun's course. Their songs are inharmonious, and almost all extempore on any object that strikes the imagination."

6: Sauer--131 [2] G-5 (1785-94) 1802 Yakut
116, 281, 294, 386

"They dress leather for use in the following manner: For symirs, they take a fresh skinned cow's or horse's hide, and steep it in water a few days, when the hair easily rubs off. It is then hung up till nearly dry, when they lay it in blood until soaked through, and then hang it in a smoky place for a considerable time: of this they make their buckets and soals of boots, &c. as the latter are completely water-proof, and the buckets, or symirs, even retain oil. The legs of boots they make of colt's or calf's skins, scraped and rubbed till they be soft, then sewn, steeped in blood, and dried in smoke; afterwards blackened with wood-coals and fat several times, and smoked again; they then are water-proof. Elk and deer skins are dressed with and without the hair on, by being covered with a paste made of clay, and the undigested food from the maw; or with cow-dung hung up till nearly dry, then rubbed and scraped till soft. They are then either kept of their natural colour, or dyed of a red colour with the bark of alder and ashes boiled together, or else of a yellow colour with the roots of sorrel."

6: Sauer--131 [3] G-5 (1785-94) 1802 Yakut
116, 284, 294

"The thread with which they sew their clothes is made of the sinews from the legs of the horse, deer, or elk."

6: Sauer--132-133 G-5 (1785-94) 1802 Yakut
116, 325, 412

"On my way thither, [RCH: to mount Tshebedal] I passed the night in one of the huts of a Yakut about 10 versts from the mountain, and observed there a small furnace with a pair of hand-bellows fixed, which were double, and gave a constant blast when worked with both hands. I saw some specimens of iron ore obtained in the neighborhood, exactly resembling that of the Vilui in curious forms and shapes. This iron my host worked into knives, palmas, hatchets, &c. without fusion, bringing it into a very soft state by heat, and beating it out. He used charcoal for this purpose, nor did he know, till I showed him, that the coals, which he called black stones, would burn; and he was inclined to think me a sorcerer for making [133] them inflammable. This mountain, however, afforded him grind-stones."

6: Sauer--133-135 G-5 (1785-94) 1802 Yakut-1-4
116, 173

"Returning homeward, I arrived late at a hut about 18 versts from town, and resolved on passing the night in it. The landlord, an old Sochalar, [RCH: Yakut name for a Yakut] entertained me with an account of his own pedigree; tracing himself, in a direct line, from Aley; [RCH: see category 116, pp.109-111] and assured me that this was the neighbourhood to which he retreated from Omogai; of which retreat he gave me the following account:

Aley received numberless presents from Omogai and his dependents during his eldership; but was obliged to leave all these behind him, and was driven from Omogai with only two old mares, on which he and his wife rode; all his possessions at the time were, the clothes on their backs, a bow and arrows, a hatchet, palma, and two knives, with fire materials. Aley thought this a convenient spot; and, halting the second day, built a temporary hut, collected carefully the dung of his mares, and, when the wind blew towards Omogai's habitations, made fires of the dung, the smell of which allured the strayed cattle to his dwelling: he then carefully fed and watered them, and drove them back.

Aley now built himself a very large hut and storehouses. Before his hut he stuck up posts, with carved tops, for travellers to tie their horses to, and made a number of hurdle coops and pens close to his dwelling. The cattle constantly returning, with fresh numbers of milch cows and mares, Aley collected immense quantities of butter,

milk, and koumis; and, having been very successful in the chase, he had a great supply of the meat of the elk and deer, with game of all kinds. He now purposely wandered to [134] the places that he knew to be frequented by Omogai's tribe, fell in with some of his hunters, and brought them to his dwelling, having previously cautioned his wife to keep the strayed cattle far from his habitation. Omogai's people were astonished at the elegance of the habitation, and the profusion of fish and flesh of different animals; but, above all, at the quantities of koumis and butter with which he treated them, knowing that he had no cattle.

Aley told them, that he had been admonished by his spirits, or demons, to form the different pens which they saw before and round his hut, and to affix the posts for the horses of his visitors; assuring him, that his guests should be numerous, and his possessions great. He punctually obeyed the injunction of his demons; and, to his astonishment, observed a white-mouthed stallion lead to his pens a number of mares and cows: these his wife milked; which being effected, they vanished from his sight, but returned every night and morning. He kept his guests all night; and in the morning sent them away, with provisions for the road, and presents of rich furs for Omogai, his wife, and daughter.

Aley had now several children, and was very desirous of obtaining, by fair means if possible, the property that he ought to have received from Omogai. Not doubting that

the reports of the hunters, and the presents sent, would effect a reconciliation between them, and astonish his whole tribe, Aley resolved on paying his old master a visit, with additional presents, and inviting him, with the heads of his tribe and families, to pass a day or two at his habitation. He was well received, and Omogai promised to attend, with his wife, daughter, and friends, at an ap-[135]pointed time. Aley, on his return, built a very large temporary hut to receive his guests. They came and brought with them a considerable present of cattle. Aley treated them with great splendor for three days, received the present as such, and claimed with humility the cattle and labourers that had been unjustly kept from him, and which were his due, because he had served for them. Omogai acknowledged the demand to be just; but by the opposition of his wife and daughter was prevented from granting it. They departed with their friends; but Aley, through the influence of his demons, caused a violent storm and extreme darkness, in which they strayed several days; at length Omogai, his wife, and daughter, reached home; but the greater part of his friends returned to Aley, and acknowledged him their chief; being much disgusted at the refusal that he had received, and perhaps dreading the influence of his supernatural powers.

Omogai died shortly after, and the greatest part of his tribe went over with their cattle to Aley; but Batulin, one of his stewards, married the daughter, and secured the rest. She never bore him children, however; but Batulin took other wives, and

had several.

Aléy had twelve sons and several daughters. Changhalas he initiated in his magic art, and he was the founder of the Changalaski tribe.

This account is general among the Changalaski, who adore the stallion; but the history, as I have before related it, [RCH: see catagory 116, pp. 109-111] is credited by the greater number."

6: Sauer--136 G-5 (1785-94) 1802 Yakut
116, 101, 161, 651

"To give my readers an idea of the population of these northern parts of Siberia, I here note the inhabitants from the latitude of 64 to the extremity of the north coast, and from the river Kovima, westward to the Anabara.

The district of Zashiversk comprehends the rivers Kovima, Alafey, Indigerka, and Yana, and those that flow into them; the tributary nations are,

Yakuti	- -	2810
Lamut and Tungoose	-	742
Yukagiri	- -	322
Tshuvantsi and Chatinsy	-	37
Tribute received 1788 amounts to rubles 4560 for		3911 males.

The circuit is about 6000 versts in circumference. The district of Gigansk, a town north of Yakutsk on the Lena, contains one church, two government houses, seven private ones, and 15 huts. It has a mayor (Gorodnitshik) and his chancery, a court of the district (Zemikoi Sud), and a magistracy, although the merchants are mere trading pedlars, and only two, I think, in number. Its circuit also is about 6000 versts from the Yana to the Anabara, which divides the governments of Tobolsk and Irkutsk. The tributary nations are,

Yakuti	- -	1449
Tungoose	- -	489
		1938

Tribute received in 1788--56 sables, 262 foxes, and rubles 1169 in money."

6: Sauer--317 G-5 (1785-94) 1802 Yakut
116, 167, 563

"I am induced to be so particular with regard to these rivers, [RCH: the Amur, Argoon, Tshukir, and Silempid Rivers] because they form a secure retreat to such Yakuti and Tungoose as are dissatisfied with their situations about Olekma, Yakutsk, the Vilui, and Ud. Here they enjoy the protection of the Chinese, and, I am told, have built several strong places: and, as they are very numerous, they form no inconsiderable advance guard to the Chinese frontiers.

In the year 1787, there migrated to China, from the districts of Olekma, Yakutsk, and the Vilui, more than 6000 Yakuti, with all their possessions (1).

1. This intelligence I obtained, in the house of the Ispravnik Mr. Hornofsky, from Messrs. Evers and Kyshkin, both assessors in the Russian service.

These migrations certainly reduce the number of Tartars tributary to Russia."